A briefe vindication of the Religion and GOVERNMET OF NEVV ENGLAND Againſt the Presbyterie of SCOTLAND:

Together with ſome materiall Obſervations worthy of Conſideration.

By Lievtenant Colonell JOHN JUBBES.

ALthough I was not Ignorant of the Court deſigne, both of K. *Iames*, as wel as the late King *Charles* to involve this Nation in extreame Ignorance and ſlavery, and in order thereunto had for that purpoſe ſettled ſuch Biſhops and heads of the Schooles of Vniverſities, and Iudges, and heads of the Innes of Court, alſo as corrupted and perverted the truth of the divine Goſpell, Law, and word of Chriſt, as well as the Common and Civill Laws and word of morallitie of the Nation alſo; Yet when the *Scots* began to make their party in *England*; as for Goſpel-Freedome and Liberty, and had entred our Country with an Army; I was not their friend therein, but greatly feared a horrid event of that miſerable beginning, for theſe reaſons.

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First, becauſe they did ſet their quarrell by Religion, to which it is conſiderable, that they that are deceived, drawn, and forc't into any Antichriſtian Religion, and unto any obedience on paine of the curſe, and of damnation, are oftentimes through Ignorance and ſlaviſh fear, as zealous (as is verified by the Papiſts and Turk alſo) (almoſt) as the truly valiant Chriſtian, that the ſaving Love of Chriſt conſtraineth.

Secondly, becauſe all Goſpel-Liberty, I ſay, and maintaine all; true Goſpel-Liberty is known by its unerring marks of equality, through anſwerableneſſe to each other in the Law; for avoiding the cauſe of contention, and for the making ſober, and continuing all men in an equall, externall Peace, Freedome, and godly proſperity thereby, which muſt firſt be in order to the Catholike Faith, Love, and Peace internall.

Thirdly, on the contrary, the debaucht, ſlaviſh, and beaſt-like ignorant condition of the generality of the inferiour, and common ſort of people of *Scotland* is ſuch, that the Turks and other Infidells doe much ſurpaſſe them, both in Freedome and morality. Therefore I conceive them a ſad preſident of Goſpel-peace and liberty unto us.

Fourthly, the deep conjunction and unity of that Nation in themſelves, and their great wiſdome of uncredibleneſſe unto all others.

Fifthly, the aptneſſe of this Nation unto diſunity and careleſneſſe of its owne members, and credibleneſſe unto others, as have not only been ever

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ever obſerved by other Nations; but lately ſufficiently verified by our Invitations of the *Scots*. But when the late King had left the Parliament, and levied warre againſt it, about halfe a year after, it pleaſed God that I raiſed a Company for the Parliament, and continued ingaged both before, and in all the ſervice of the Earl of *Mancheſter*, and after in the new Modell, in all five years. in which time, according as I covenanted with the Lord at my firſt beginning, that as I was not then rich, ſo ſhould not theſe miſerable and unnaturall wars make me rich, and although I have ſince had as great meanes thereto, as moſt men have, yet can I boaſt of nothing ſo much as of my being inabled to performe the ſame; And when I found that Wars were like to break forth again, and having receiv'd Chriſt in that his glorious office of mediation, did thereupon lay down my Commiſſion to labour therein, and accordingly have indeavoured for a Goſpel-accommodation unto all Intereſts, not according to the ſtreame of my own deſire, but to move all men (if it might be) to the glorious work of conſideration, and triall of all things of good and evill; that every one might be perſwaded in his owne Conſcience, and although I have not prevailed, yet if every one would have done the ſame, it could not have been avoided no more then the glory and peace which my ſoule receives through my earneſt diſcharge of my duty, for which I was created; yet can I not but greatly take blame upon my ſelfe, for ſome bitterneſſe of Spirit vented by me, againſt

ſome precious men, & my deareſt friends when I have thought them in the leaſt blame thereto; but having conſidered many ſad preſidents unto thoſe people that have gained a ſword, and upon their adverſaries credit have ſuffered them (ſuddenly) to ſhare with them therein again, muſt greatly condemne my paſſion and evill thereof. And one preſident of many I ſhal here lay down.

In the late great War of the Parliament and King *Charles* the ninth of France, (which yet exceeds not the memory of man) after the King and Lords had on both ſides deeply wearied the Nation, they then were able and cloſed up a bargain, that according to the ignorant deſires of the Common people (for peace ſake) that they ſhould ſubmit unto, and truſt the King with their Liberties, but that the Lords ſhould be free of all Taxes whatſoever except only that when the King ſhould go to War, that he ſhould command any of them a Warfare at their own coſt (as to their particular expence) by which their freedom and exemption from taxes they are ſo greatly inriched, that ſome of them have purchaſed & gotten eſtats of 100000. pounds a year. Others to the value of 150000 l. a year, and yet the poor Peſants ſo called are at the charge of maintaining the moſt magnificent Court in the world, and at all times not fewer then 80000 men in Armes to inſlave and keep themſelvs under, even more miſerable then many beaſts, but ſince the War between Spain & them not leſſ then 160000 The charge of the Navy, the Marriage of the Kings Children and all other charges

Charges whatſoever, and beſides all this; that intereſt of people which firſt oppoſed the Crown notwitſtanding as large Acts of forgetfullneſſe and pardons as ever were, or could be made, there was maſſacred and ſlain to the number of 10000, ſoules in one night; and ſcores of thouſand vaſſalzed, ruined, and utterly captiv'd.

Why now ſhould Conſideration be wanting unto the Presbyterian that cauſed this war as wel as to the Independant; And ſeeing it is ſaid in the Scots Covenant that wee ſhall reforme our Religion in Doctrine, Diſcipline and Worſhippe, according to the beſt reformed Churches: and alſo becauſe the Religion which is practiſed in every State is the ſeale of obedience unto bondage or freedom. Therefore I mayntaine that the Religion which is practiſed in *New-England* ought to be our patterne, becauſe you ſhall find that although it is as barren a Country as Scotland is, which is now planted more then 200 miles in length, and yet that one ſhall not ſee a perſon there that begges his bread, or any to be drunk, or ſweare an Oath, or that is reputed a Whore-monger by the year through, and likewiſe, if any ſhall injure another, or ſhall but ſubtilly over-reach his neighbour in bargaining, and that this be told unto the Church, reſtitution and ſatisfaction is made in love (even the firſt day) as alſo if a man be knowne to live in much Covetouſneſs, that hee is not holden worthy by the Church to beare any office there, or in the Common-wealth, and that you ſhall not ſee nor heare of one to be whipt in many moneths, or hanged in many years, will it not be ſaid of a truth God is there, and that this is the moſt

pure Religion, and peaceable Government of Christ (above all others that is yet professed) and that I have sufficiently proved the thing. But if this be not sufficient, I beseech all men to examine, if the nature of the Presbyterian Government of *Scotland* take more from their King then it adds unto the Ministry, so as the people gets neither knowledge or Freedom thereby, and to give you an unerring president, consider what I said in the beginning, and let any that knowes the nature of that Country judge and answer, if the debaucht slavish condition of the inferior and Common sort of people in Scotland (which is continued by the tyes of Religion) be lesse slavish and miserable then the Turks or other infidells.

And I say, if every Religion that is practised in any State, ought to be judged on to be of Christ, or Antichrist, according as it bringeth a sober and godly Freedome with it, and that the remony or forme of worship is not the substance, but righteousnes is the marke of Christ, And slavery which is the fruits of unrighteousnes the mark of the beast; Then I conceive no man will maintaine any thing in opposition hereunto, but if any shall be pleased to oppose the truth hereof, I shall in a Christian way be ready to reply, provided we may hold to the true grounds of distinction, between good and evill; The nature of Christ and Antichrist, according to Gospel-warrant; and can it be conceived that when the debaucht person doe rightly consider the perill of his soule by his trade of evill, as also that the custome and trade of education in the dayes of those: peoples youth do inlarge their hearts through Love (not by feare) hereunto, that he will not only say, that where the same government is proclaimed to be firmely established, it ought to be imbraced above all others, and that it had been good for him to have been educated under such a meanes of grace, but will petition, as also assist the honourable Parliament to establish the like noble things with us. And

And whereas some have been pleased to give out reports concerning some arrears which are holden by me, I have briefly laid downe the substance of my judgement to try-all againe. First, I hold the pure word of God, and strength of the Scriptures doe prove that God is the life, Motion, and being of all things (but all in Order) and as he did, so he doth create all things good, and nothing evil. Secondly, that all good is that which proceeds from the perfect love of moderation, and the proper use of things according to Ggreements, by the wisdome of God in Man, for the preservation of Love, peace, and Admiratoin unto him the Greator. Thirdly, that all evill commeth of the imperfect love of immoderation, and the improper use of things contrary to agreement, by the wisdome of God in Man, to the hindrance of Love, Peace and Admiration. Fourthly, that the true, Catholique, or universall faith of Jesus Christ is to believe, that as God is our life, and being, so is he able, and will save to the utmost all them that trust in him. Fifthly, that this love of moderation (Mediation or Reconciliation) is the saving love of Christ, by which he had Communion with the Father before the world was, and by which the world was made, and is still preserved and continued. Sixthly, that this universall faith of Christ is first in order to his universal love (for faith shall cease, but love shall endure.) Seventhly, that it is the nature of Christ by which we are saved, and although it is said, there is no other name then the name of Jesus only, by which we can be saved; it is true, for by his name we figure out his nature, and his name varies as the Languages do, besides we may see Christ in the fruit and Actions of a Christian; but doubtlesse not in him that prophanely and desperately swears by it, and when his name and Nature goe together, then shall every knee bow, but if at his name only judge yee. Eightly, that understanding of God in man which proceeds onely from the Love of Moderation, for the proper use of things according to Agreement, is to be called Reaton; and it is not the high conceit to work curious,

rious works; or speak elegant words, nor yet the subtile Art to destroy one another, that is to be said of Reason: for then the Wolfe, the Bee, the Spider, the Parrot should be called reasonable Creatures; And the height and excellencie thereof is to be measured, according as it extends it self in a peaceable order, for the regulating and making of the most equall and just agreements. Now having received Christ as before, so walk I, or desire to walke in him, and square my reason as well as my actions by him, being at peace and in universall love with all men; but if any thing may be objected against any of this, or whatsoever else, I have or shall lay down, I doubt not but to give satisfaction either by a sober answer of justification or sudden acknowledgment of my error with much rejoycing; Now if at this and every season all things stand, and are good according to the divine decree then ought every man (who hath but the present moment of time) to endeavour the preservation thereof through the exercise of reason, of the love of moderation, & for want whereof, things which are not shal destroy thing swhich are, and because all things may be lawful (yet not) at every season expedient, but now looking at the best visible thing with us, I have freely taken the Ingagement, to be true and faithfull to the Commonwealth of *England*, without a King, or house of Lords; Touching which through God I shall not faintly endeavour to performe to the utmost; For although he that is a true Christian by nature can readily lay down his life for the most righteous Peace and freedom unto the publique; yet ought he to know that in order to the best Thing, valour, and courage must not be absent, and that Command of Christ that saith unto him, he that striketh us on one cheek, we should turn the other, hath reference unto persons, seasons, time, and place, as I might instance many wayes by his own example, and that this is only to be done, where in reason it may convert into mercy, and as among such as have partaken of the nature of Christ, and bear good will to the Gospell (by which meekness we may build them up therein (it oftententimes ought to be) but this command extends not to be practised by us unto the Turks and Infidels, or other the sensuall persons of immoderat ion, that have received Christ but nominally, to whom the true Christian is odious; And as a good man is mercifull to his beast, so is it mercy ~~to him~~ in many Cases to kill his beast, as when they grow fierce and mad, and destroy others, (aswell as to sustein the life of man who keepeth the sheep from the wolves, and by his wisdome and order preserves and causeth them to increase and multiply) so is it mercy and righteousnes in the reasonable true Christians, to raise and exercise the sword against the sensuall and immoderate persons, aswell by war as in times of Peace, for the most publique Good.

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